

## ***Huma Betang* Philosophy Based on Social Studies Learning Through E-Book Application**

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### **Article History**

Received: 17/07/22 Review: 25/07/22 Revision: 07/08/22 Available Online: 15/09/22

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### **Abstrak**

Penelitian ini dilatarbelakangi oleh pelaksanaan pembelajaran yang dilakukan oleh guru kelas di SD Percobaan yang mencoba mengintegrasikan nilai falsafah *Huma Betang* yang dipadukan dengan tematik pembelajaran di SD. Pembelajaran IPS berbasis falsafah *Huma Betang* di tingkat SD bertujuan untuk menanamkan pengetahuan dan pemahaman peserta didik sejak dini untuk ikut terlibat dalam upaya menjaga dan melestarikan budaya bangsa. Penelitian ini menggunakan metode deskriptif kualitatif. Teknik pengumpulan data menggunakan observasi, wawancara dengan guru dan budayawan kalteng dan dokumentasi untuk memperkuat data. Hasil penelitian menunjukkan bahwa pembelajaran IPS merupakan salah satu sarana atau media yang tepat untuk menyalurkan konsep-konsep dan pengalaman tentang kebudayaan yang ada di Kalimantan Tengah khususnya suku Dayak tentang filosofi *Huma Betang*. Pengintegrasian falsafah *Huma Betang* seperti nilai *religius*, *nilai kesetaraan*, *sepantar/ sederajat*, *kula Pahari*, *Belum Bahadat* ke dalam tema-tema pembelajaran di sekolah dasar melalui media e-book. Nilai religius dalam falsafah *Huma Betang* relevan dengan tematik Indahnya Keberagaman, dimana dalam satu *Huma Betang* bisa dihuni beberapa kepala keluarga yang terdiri dari berabagai macam agama, suku dan Ras. Ruang lingkup tema pembelajaran IPS di sekolah dasar sangat relevan dengan upaya untuk menanamkan konsep dan pengalaman tentang kebudayaan kepada peserta didik melalui fitur e-book yang telah disesuaikan dengan kompetensi inti dan kompetensi dasar pada kurikulum yang digunakan. *E-book* merupakan media pembelajaran yang memadukan text gambar, video, dan audio berbasis digitalisasi untuk membantu memberikan pengalaman belajar yang lebih konkret kepada peserta didik. Oleh sebab guru pada tingkat sekolah dasar dapat menerapkan pembelajaran IPS berbasis falsafah *Huma Betang* bagi peserta didik pada budaya masing-masing, sehingga ikut berperan dalam upaya memelihara kebudayaan Bangsa sebagaimana tujuan pembelajaran IPS.

**Kata Kunci:** Pembelajaran IPS, *Huma Betang*, dan E-book

### **Abstract**

This research was motivated by the implementation of learning carried out by classroom teachers at Experimental Elementary Schools who tried to integrate the value of the *Huma Betang* philosophy combined with thematic learning in elementary schools. Social studies learning based on the *Huma Betang* philosophy at the elementary level aims to instill knowledge and understanding in students from an early age to be involved in efforts to maintain and preserve the nation's culture. This study uses qualitative methods and uses descriptive methods. Data collection techniques used observation, interviews with Central Kalimantan teachers and cultural observers, and documentation to strengthen the data. The results of the study show that social studies learning is one of the appropriate means or

media to channel concepts and experiences about culture in Central Kalimantan, especially the Dayak tribe about the philosophy of *Huma Betang*. Integrating *Huma Betang* philosophy such as *religious values*, *equality values*, *equality*, *Kula Pahari*, and *Belum Bahadat* into learning themes in elementary schools through e-book media. The religious value in the *Huma Betang* philosophy is relevant to the thematic Beauty of Diversity, where one *Huma Betang* can be inhabited by several heads of families consisting of various religions, ethnicities, and races. The scope of the social studies learning theme in elementary schools is very relevant to efforts to instill concepts and experiences about culture to students through e-book features that have been adapted to core competencies and basic competencies in the curriculum used. The E-book is a learning media that combines image text. digitalization-based video and audio help provide students with a more concrete learning experience. Because teachers at the elementary school level can apply social studies learning based on the *Huma Betang* philosophy for students in their respective cultures so that they play a role in efforts to maintain the nation's culture as the goal of social studies learning.

**Kata Kunci:** Social Studies Learning, *Huma Betang*, and E-book.

## **PRELIMINARY**

Social science education and learning concerning local wisdom is a collaboration and a combination that should not be separated. The essence of social studies learning is to integrate the values of local wisdom into learning activities. The scope of social science subjects includes several aspects, namely: “First, people, places, and the environment; second, time, sustainability, and change; third, social and cultural systems; fourth, economic behavior and welfare”. From this opinion, it implies that social studies learning activities, in essence, must be sourced from people's lives. However, in reality, social studies subjects are still mainly delivered theoretically and rarely use the social environment as a source of learning. The values of local wisdom in the community are part of students' lives. When students are at school, they are often faced with various facts about social problems that occur in everyday life. Still, among these problems, most students do not understand what causes and how to respond to problems that occur (Mutiani et al., 2022; Shasliani, 2022).

Problems that occur are related to challenges in the era of the Industrial Revolution 4.0. Currently, there is a tendency for social science subjects to be less attractive to students. This happens because the social studies learning that takes place is only delivered with lectures by prioritizing memorization skills and is not supported by using the environment as a more exciting learning resource. The environment around teachers and students is a practical learning component for the educational process because the teacher can provide direction to events, situations, or conditions around an environment that is seen and felt by students so that students can get to know the surrounding environment (Herman, 2021; Aslamiah et al., 2021). This shows that the application of thematic learning should be related to the life or environment of students, which leads to the achievement of knowledge and the introduction of the environment around students.

One of the innovations that needs to be developed in social studies learning is learning based on local wisdom. Education based on local wisdom is a solution to improve students' competence to always be close to the concrete situations they face daily. The culture-oriented learning model (local wisdom) is an example of learning that closely correlates to skill development (life skills) based on developing local potential skills in each region. In this study, the concepts and procedures of social science learning based on the values of local wisdom through its philosophy will be discussed (Mariati et al., 2021; Syaharuddin et al., 2021).

Through social studies learning based on the *Huma Betang* philosophy, participants in this area can learn about culture through the traditional house of the Dayak tribe. Social studies learning based on the *Huma Betang* philosophy at the elementary level is one of the right strategies to avoid students from an early age from the influence of advances in science and technology and foreign cultures that are not relevant to the cultural values of the Dayak tribe. *Huma Betang* can be sourced from the culture of the community in a certain locality. From a historical perspective, *Huma Betang* can form a history closely related to the life of the Dayak tribe.

*Huma Betang* is one of the traditional residences found on the island of Borneo. *Batang* house is an identity for the Dayak tribe. In general, the ethnography of the Dayak specifically focuses on longhouses, not only as an architectural form but as something that is the embodiment of a typical Dayak structure of social relations (Maunati, 2004). In terms of existence, the *Batang* house is only a physical form that resembles a house but also has various forms of social value for the Dayak ethnic community.

In the era of modernization, various kinds of local wisdom face various challenges, one of which is the erosion of the existing culture in the community and the knowledge possessed by students regarding the cultural wealth possessed by each ethnic group. Not only will it fade the local wisdom that exists in the community, but it can also result in students' ignorance of the local wisdom where it comes from, such as the example of local wisdom through the philosophy of *Huma Betang* and its social values. Departing from these problems, the author seeks to integrate educational collaboration, especially social studies learning in elementary schools and the values of the *Huma Betang* philosophy to students. As is known in the world of education, it can be a forum as an effort to develop local wisdom to pass it on to students so that they can still know the local wisdom possessed by each ethnic group.

The demands of the globalization era with the development of information technology can be used for the development of learning (Masykur, 2017), one of which is a book that is presented in electronic form or known as an Electronic Book (E-Book). An E-book is an

electronic book containing information in the form of text and images. The use of e-books is expected to increase knowledge and strengthen the student mastery of the subject matter given by the teacher in the classroom. However, the presentation of E-Books should not only contain material as in printed books but needs to be innovated to make it more interesting for students. With this problem, the author wants to collaborate on social studies learning based on the *Huma Betang* philosophy and also integrate the learning through the application of electronic books (e-books).

## **METHOD**

The research method used to study Social Studies Learning Based on the *Huma Betang* Philosophy through the E-Book Application at the Experimental Elementary School is a qualitative descriptive type of research. The qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of natural objects. The location of study was carried out at the Experimental Elementary School of Palangka Raya City. The subjects and sources of data in this study were social studies teachers at Experimental Elementary School and Cultural Center in Central Kalimantan who knew about the philosophy of *Huma Betang*. Data collection techniques in this study are through observations in schools, interviews, and documentation that can support and strengthen the findings or research. Data analysis using data reduction, data display, and drawing conclusions and verification (Sugiyono, 2016).

## **RESULTS AND DISCUSSION**

In general, the purpose of social studies learning is to educate and provide basic skills for students to develop themselves according to their talents, interests, and abilities and their environment in the field of social studies learning as well as to recognize concepts related to people's lives and their environment, having the basic ability to think. logical and critical, curiosity, problem-solving, skills in social life, commitment, awareness of social values, *Humanity*, having the ability to communicate, cooperate and compete in a pluralistic society, at local, national, and global. Likewise, social studies learning is carried out at the SD Percobaan Palangka Raya, where teachers try to integrate and integrate social studies learning based on existing themes at the elementary school level on themes related to the values of the *Huma Betang* philosophy which are packaged in e-book form.

The philosophy of *Huma Betang* is a culture that grows and develops in the Dayak community in Central Kalimantan. The *Huma Betang* culture of the Dayak community is togetherness in diversity, meaning that there is a spirit of unity and unity, a high work ethic and tolerance to manage together all existing differences and be able to compete honestly so that

the existing differences become a force to unite not as a gulf. Philosophically, the *Huma Betang* culture in Central Kalimantan describes togetherness in diversity. Living together with the various existences of each individual who has a different character. In diversity, mutual respect is required following the philosophy of *Hong Kueh Petak Ninjakm Hete Langit Inyukahm*, which means where the earth is stepped on, the sky is upheld. The philosophy that stands out in life in *Huma Betang* is the value of togetherness and diversity among its residents, regardless of the differences they have. Togetherness also means equality, sitting the same low and standing the same height. Togetherness is beautiful. To unite together in differences is not easy. *Humans* are created with different characters from each other. The existence of togetherness among individuals who have different characters is a beautiful and difficult thing to happen, this is what happens in *Huma Betang*. The combined *Huma Betang* philosophy is integrated into social studies learning as follows:

**Table 1. Thematic Materials in Elementary Schools that are relevant to Social Studies learning.**

Class	Thematic	<i>Huma Betang Philosophy</i>
I	Theme 4: My Family	Family/kinship ( <i>Kula/pahari</i> )
II	Theme 1: Living in harmony	Tolerance ( <i>Kasabar</i> )
III	Theme 2: Togetherness Theme 4: Obligations & Rights	Mutual cooperation ( <i>Handep Hapakat</i> ) Religious ( <i>Hatala</i> )
IV	Theme 1: The beauty of togetherness & the beauty of diversity	Mutual cooperation ( <i>Handep Hapakat</i> )
V	Theme 4 Various Jobs	Hard Work Value ( <i>Gawi</i> )
VI	Theme 2 Unity & Difference	Live by the Norm ( <i>Belom Bahadat</i> )

Sources: Data Creations (2022).

Various kinds of social studies learning materials are packaged in the thematic form following the applicable curriculum at school. So it can be combined that social studies learning is carried out based on the *Huma Betang* philosophy with several stages as proposed by Muhaimin (2016) saying that there are three stages in the implementation of values, namely:

1. Value transformation stage. At this stage, educators should inform good, bad, and disgraceful values by using verbal information between educators and students.
2. Value transaction stage. At this stage, there is two-way communication and interaction reciprocal relationship between educators and participants.

3. The traninternalization stage. At this stage, not only verbal communication is carried out but also ready in terms of mental and personality so that there is active personality communication between educators and students.

The integration process is based on the value transformation stage, as educators are obliged to explain various kinds of *Huma Betang* philosophies to students. These philosophies such as the value of togetherness (*handep hapakat*), kinship (*kula pahari*), equal rights, mutual respect, loyalty, and tolerance are informed to students without forgetting to explain and describe the physical form of the *Batang* house. Likewise, at the value transaction stage, educators can attract attention and responses from students by asking various kinds of questions regarding the values of *Huma Betang* (Hasan, 2018). And at the transinternalization stage, educators can explore various kinds of goals and demands of the times in instilling these *Huma Betang* values in each student. Thus, students not only understand but can also practice in their daily lives. During the teaching and learning process, a teacher does not hesitate and gets used to pronouncing the philosophical values of *Batang* house. The pronunciation is intended to emphasize to students on the values of local wisdom. These values contained in the *Huma Betang* philosophy do not conflict with Pancasila which is the ideology of the Indonesian nation. So it is very appropriate if these philosophical values are associated with social studies learning materials (Pebriana et al., 2021; Mutiani et al., 2022). The following is the social science learning based on the *Huma Betang* philosophy through an e-book as follows:

1. Thematic class 1 with the theme "my family" where in the philosophy of *Huma Betang* it is called kinship/kinship (*Kula/pahari*). *belom bahadat* (living based on customs) as part of the derivative of the *Huma Betang* philosophy. This family value is very basic so without a family philosophy, emotional ties, and feelings as one family, life in society is difficult to realize properly. A life full of peace, harmony, and harmony in a *Huma Betang* container can only take place well if it is based on emotional bonds and a sense of sharing. Based on the results of interviews with researchers regarding the family system in the philosophy of *Huma Betang Kula Tukep* (close relatives), is a group that determines and controls family dignity. They must always be involved in dealing with problems of family solidarity. *Kula Kejau* (distant relatives), while *Kula Kejau* is a group that is considered as part of their own family or relatives.
2. Thematic class 2 with the theme "live in harmony" In social studies learning contained in thematic four about living in harmony can be integrated and combined with the philosophy of *Huma Betang* contains the value of tolerance (*kasabar*). so that there are no disputes or conflicts that can create divisions. The difference is a gift to be grateful for. Differences

are not there to be eliminated but how to make those differences can be appreciated to strengthen our nation. With differences, *Humans* can support and complement each other. Tolerance is an important thing in living together amid differences. With high tolerance, we who live together can live side by side in harmony and peace under the roof and shade of *Huma Betang*. Pluralism characterizes the Indonesian state as a country that has various tribes, languages, cultures, and customs. People's demands to be able to live in peace as a unitary state must be able to develop an attitude of tolerance.

The differences that exist are not to be put forward or highlighted so that no friction smells of *Sara*. The attitude of tolerance that grows from each individual gives its value when he plunges into the wider scope of society. Without tolerance, there can be fights, fights, and even death in society. Tolerance is an attitude that needs to be developed because *Humans* are social creatures and will create a harmonious life. With a relationship of mutual respect, Grant (2014: 1) suggests "Mutual respect, the fundamental element of *Human* relations." (Mutual respect, the basic elements of *Human* relationships). Mutual respect is part of *Human* life with all the differences within the frame of the *Huma Betang* philosophy.

Then there is also theme 7 about togetherness, where in the philosophy of *Huma Betang* is the value of togetherness and cooperation (*Handep Hapakat*) among the residents, regardless of the differences they have. Togetherness also means equality, sitting the same low and standing the same height. Togetherness is beautiful. To unite together in differences is not easy. *Humans* are created with different characters from each other. The existence of togetherness among individuals who have different characters is a beautiful and difficult thing to happen, this is what happens in *Huma Betang*. Although those who live in *Huma Betang* have different characters, they can live together. When someone held a party, it was a wedding, and many residents gathered together. Living in the same place does not necessarily mean living with a sense of togetherness. But in *Huma Betang*, all the people who live in *Huma Betang* live in togetherness. The togetherness is formed because of a sense of family. They think not only of themselves but of all family members in *Huma Betang* and are ready to sacrifice for the common good. Then doing mutual cooperation (*Handep Hapakat*) is a characteristic of life in *Huma Betang*, where in doing work, both inside and outside *Huma Betang* that requires mass labor, then mutual cooperation is a tradition of local wisdom that develops the character of the taste/intention that is needed to be preserved. The Dayak people usually work *handep* (help each other). Naturally, *Humans* interact with their environment, both with fellow *Humans* and with other living creatures, so from an early age we must be trained to help each other. The value of this mutual

cooperation must continue to be preserved as an ancestral heritage. This is what the teacher tries to do to apply to all his students, with the intention that the positive value of togetherness can inhibit the negative influence that can have a bad effect on the students themselves.

3. Thematic 3rd grade on theme 4 "My obligations & rights" where social studies learning that can be learned from the *Huma Betang* philosophy has positive values such as religious values, togetherness, honesty, tolerance, mutual respect, hard work, deliberation, mutual cooperation, love nature, discipline. The Dayak people in general are individuals who believe in God. They recognize that there are other forces beyond *Human* strength. There is no compulsion for the Dayak people in choosing and practicing their religion and beliefs. Although different religions, but not means that the togetherness among the people is fading. They still keep together. They respect each other, even though they have different beliefs. The religious values possessed by the Dayak people who used to inhabit the *Huma Betang* should be owned by the whole community, not only limited to people in Central Kalimantan but in Indonesia. As *Humans* created by God, we need to be grateful for what God has entrusted to happen in our *Human* lives. If all people in Indonesia can truly practice their respective religions and beliefs, then all can live in harmony, peace, and order.

This religious value should be owned by all people, not only limited to people in Central Kalimantan but in Indonesia. The Indonesian state has regulated that every citizen is obliged to have a religion and is given the freedom to practice their respective religions and beliefs, this is regulated in Article 29 of the 1945 Constitution. The value of honesty is one of the noble *Human* traits, people who have an honest nature usually get the trust of others. Being honest means not lying or telling the truth, not taking other people's things, cheating or cheating in any way. Cherrington & Cherrington (1993:32) suggest that "Honesty means to be free from deceit and fraud". Honest people don't say things they know aren't true, they don't take other people's property. The honesty value of *Huma Betang* is very meaningful if it can continue to be developed for us today, not only limited to elementary school students or only the Dayak community but for us, for people throughout Indonesia. Honesty is a noble *Human* trait. We certainly do not like people who are dishonest or convey information that is not following reality. Sometimes dishonesty can lead to conflict or misunderstanding between people. This of course disturbs the harmony of life together. Therefore, honesty needs to be instilled from an early age in the younger generation, so that the younger generation as the nation's next generation becomes honest



individuals so that a harmonious life can be created within the framework of the Unitary State of the Republic of Indonesia.

4. Thematic 4th grade on themes 1 and 4 about "the beauty of togetherness & the beauty of diversity" In social studies learning contained in thematic 1 of fourth grade also discusses the beauty of togetherness. In this case, the author tries to combine the beauty of togetherness in the frame of life in the philosophy of *Huma Betang*. In life in *Huma Betang* is the value of togetherness and mutual cooperation (*Handep Hapakat*) among the residents, regardless of the differences they have. Togetherness also means equality, sitting the same low and standing the same height. Togetherness is beautiful. To unite together in differences is not easy. *Humans* are created with different characters from each other. The existence of togetherness among individuals who have different characters is a beautiful and difficult thing to happen, this is what happens in *Huma Betang*. Although those who live in *Huma Betang* have different characters, they can live together. When someone held a party, it was a wedding, and many residents gathered together. Living in the same place does not necessarily mean living with a sense of togetherness. But in *Huma Betang*, all the people who live in *Huma Betang* live togetherness. The togetherness is formed because of a sense of family. not only think about themselves but all family members at *Huma Betang* and are ready to sacrifice for the common good. Then doing mutual cooperation (*Handep Hapakat*) is a characteristic of life in *Huma Betang*, where in doing work, both inside and outside *Huma Betang* that requires mass labor, then mutual cooperation is a tradition of local wisdom that develops the character of the taste/intention that is needed to be preserved. The Dayak people usually work *andep* (help each other). Naturally, *Humans* interact with their environment, both with fellow *Humans* and with other living creatures, so from an early age we must be trained to help each other. The value of this mutual cooperation must continue to be preserved as an ancestral heritage. This is what the teacher tries to do to apply to all his students, with the intention that the positive value of togetherness can inhibit the negative influence that can have a bad effect on the students themselves.

Theme 4 with the theme "various jobs" in the concept of the philosophy of *Huma Betang* next is the value of hard work. Based on the results of the author's interview, *Huma Betang* buildings in Central Kalimantan are generally made upstream facing east or in the direction of sunrise and downstream facing west or sunset. This is considered a symbol of hard work for the Dayak people to survive from sunrise to sunset. Upstream facing east or the direction of the rising sun has the meaning that leaving or starting work as early as possible, the spirit of working is like the sun rising on the eastern horizon. While

downstream facing west or sunset means that people work until sunset. Dayak people who work, especially those working in the fields or hunting will not go home or stop working before sunset. Those who work in the fields work hard to harvest the produce of the land. Rubber is tapped by going down to the garden in the early hours of the morning before the sun rises because the latex will pour out heavily in the early hours of the morning and during the day the rubber will thicken. During the day, the Dayak people collect rattan (*manetes uwei*), selective rattan harvesting, the rattan to be harvested is rattan that is ready to be harvested to avoid damaging the climbing media. Harvesting rattan requires struggle and hard work as it has to go in against the inevitable mosquito bites as well as the threat of poisonous snakes and other wild animals. Rattan gardens are often associated with forested rubber plantations, because of the principle of rattan cultivation which must comply with the principle of compounding with the environment. The forested rattan gardens are intentionally not cleaned because if they are cleaned, the sun's rays will damage the rattan seedlings and damage the climbing media. The value of hard work in *Huma Betang* needs to be preserved so that we keep working hard, not choosing shortcuts to achieve something we want. Hard work means working earnestly, and passionately and never giving up to achieve good results. This value is also expected to be instilled in students.

5. Thematic 6th grade with the theme "unity & difference" in the philosophy of *Huma Betang* how to regenerate a sense of national unity and unity can also be started from local cultures, such as *Huma Betang* culture. The cultural value of *Huma Betang* adopted by the Dayak people in Central Kalimantan is carried out based on the ancient Dayak proverb, namely *hong kueh petak ninjak hete langit inyukah*, which means where the earth is stepped on, there the sky is upheld. This shows that the Dayak tribe in Central Kalimantan respects the local customs they live in, following the nature of the Dayak people, namely not to be *bahadat* (living according to norms). The characteristics of the *Huma Betang* building are maintained, namely the tall, long building, the roof made of shingle roof (a roof made of Ulin wood which is thinly sliced in such a way), and the walls and floor are made of ironwood. Regarding the *Huma Betang* building. Riwut (2007: 141) suggests that the *Huma Betang* is large and built high from the ground, to avoid flooding, to avoid enemies who come to attack suddenly, to avoid wild animals, also because of customary demands. The *Huma Betang* culture contains positive values that can support fostering a sense of national unity and integrity during a multicultural Indonesian society, especially the people in Central Kalimantan who are also multicultural. Value is considered as something good, useful, and considered important by society. Something is said to have value if it has

benefits. Values in society come from the norms that exist in society. Norms contain orders and prohibitions that must be obeyed by the community for the realization of values. Values and norms are two things that are interrelated and very important for the realization of a safe, peaceful, harmonious, and peaceful life together to maintain the unity and integrity of the nation.

Furthermore, regarding unity and unity in the *Huma Betang* philosophy in fostering a sense of national unity and unity amid differences in students at the elementary school level, it does not always run smoothly because there are still students who bully each other, this is because there are differences in character among students. Based on the results of interviews, there are still students who like to make fun of their friends due to ethnic differences such as dialects and accents. Fostering a sense of national unity and integrity does not always run smoothly because there are still students who consider themselves the best. To overcome obstacles in fostering a sense of national unity and integrity, the school always reminds all school members to live in harmony, mutual respect, mutual respect, and tolerance.

## **CONCLUSION**

Social studies learning is based on thematics that have been selected and adjusted by the teacher with the meaning and philosophy of *Huma Betang* in Central Kalimantan. In combining and presenting the material contained in the *Huma Betang* philosophy in the implementation of social studies learning from grade 1 to grade 6 with themes that have been adapted based on philosophical values. Based on the results of research and discussion, it can be concluded as follows: 1) the philosophy, and culture of *Huma Betang* in Central Kalimantan describe togetherness (*handep hapakat*) in diversity; 2) *Huma Betang* has positive philosophical values such as religious values, togetherness, honesty, tolerance, mutual respect, hard work, deliberation, mutual cooperation, love of nature, discipline; kinship; 3) The philosophy of *Huma Betang* contains meaning in unity and integrity.

Social studies learning and teachers hope that later the learning can be applied in everyday life, especially to elementary school residents. Based on the conclusions above, the theoretical and practical implications of the results of this study can be stated. The implications of the results of this study are as follows: (1) Theoretical implications. The results of this study indicate that the *Huma Betang* culture has positive philosophical values and can be used to foster a sense of national unity. (2) Practical implications. Practically, the results of this research can be used as consideration for school principals, teachers, and staff in Central Kalimantan to teach and be role models in efforts to maintain and apply the *Huma Betang*

culture so that a sense of national unity and integrity can be fostered so that they can participate in maintaining the establishment of the Unitary State of the Republic of Indonesia. Indonesia as in the social studies learning objectives which can also be further developed in media and better e-book learning applications in the future.

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